

The American Friend

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The Father of Jesus

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AN EDITORIAL



ON THE HORIZON OF THE CHRISTIAN CHURCH

COLLEGE COACHES DENY BOOZE CHARGES

College coaches representing nearly 100 leading colleges and universities of the United States who gathered in Chicago at the ninth annual National Collegiate Athletic Association track and field meet, gave the lie to sensational charges of booze fighting and widespread physical degeneration among American athletes which appeared in a current issue of a national weekly and in the newspapers of this country and Canada. Indignant refutation of these charges was brought out by the American Business Men's Prohibition Foundation through personal interviews with these coaches and investigation of conditions under which this national meet was carried out. Interviews with the coaches of winning teams and of leading institutions participating reveal the fact that personal liquor problems are practically a minus quantity among the teams represented in this great association, while the coaches themselves with but one or two exceptions set the men an example of abstinence and frankly give the weight of their influence in keeping alcoholics completely out of the picture.

THE BIBLE IN MANY LANGUAGES TODAY

During 1929, publication of Scriptures in the following languages occurred: The four Gospels for the first time in the language spoken by the Kuskokwim Eskimos in southwestern Alaska; an edition of the four Gospels and the Acts of the Apostles in Benga for use in West Africa; the four Gospels in Hopi, the first of the Scriptures to be published for the Indians of that name living near the Grand Canyon; a "diglot" edition of the Gospel of St. John with Portuguese and Japanese in parallel columns for use among the Japanese immigrants now pouring into Brazil; and the Psalms in Bolivian Quechua for use among a large Indian population in the Andes. Last year also saw the completion of the New Testament into Cakchiquel, a language spoken in Guatemala by an Indian tribe numbering about 200,000. The completion of this translation marked the climax of ten years of painstaking labor on the part of a faithful missionary and his wife. The Bible in whole or in part has now been translated into 886 languages chiefly due to the combined efforts of the Bible Societies of the world. Some portion of the Bible appears in a new language or dialect as often as once every five weeks.

STUDY TOWARD PREVENTING UNEMPLOYMENT

A certain number of progressive employers have learned that it is just as much the job of business management to give regular work to employees as it is to give regular dividends to stockholders, is the declaration of Dr. Henry Raymond Mussey, formerly professor of economics at Wellesley College and now managing editor of *The Nation*, in a survey on "Unemployment: a Practical Program." The study is the third in a series on governmental problems to be published by the League for Independent Political Action. Continuing his survey Dr. Mussey affirms: "With this idea in mind, some firms have achieved remarkable results in trying to carry it out. The experience of the Dennison Company, Proctor and Gamble, Hills Brothers (of Dromedary Dates fame), and the International Shoe Company, to mention only a few well-known cases, has proved beyond a doubt that business can do remarkable things in preventing unemployment once its mind is seriously bent to the task. Some of these employers have succeeded in reducing highly seasonal industries to almost complete regularity of operation. Some of them went through the business smash of 1920-21 without reducing working forces at all. Some have introduced new machines and

labor saving organization methods without discharging a single worker. They have done all this without interfering with the ultimate profitableness of the business. It has required abundant capital, willingness sometimes to forego quick profits, above all the constant and intense use of gray matter by management—but it has been done, and the results in regularizing employment have been remarkable." The Survey discloses that literally tens of millions of people in the United States live perpetually under the fear of the bread-winner's losing his job. As modern industry develops and our power to produce wealth increases, the security of living for the great mass of wage earners seems to lessen rather than increase. To say that our unemployment figures are little better than expert guesses, withal very conservative ones, is only to condemn the more sharply a political scheme that will not even attempt to learn the facts of a continuing social disaster of this magnitude. "A rich society like our own, if it wants to, however, can protect its workers from unemployment and its consequent suffering. A society which does not thus protect them is an unjust society. A political party that does not present a sound and workable plan for such protection does not deserve the votes of workers, whatever it may deserve from the privileged classes. We know enough today to prevent any suffering from unemployment, and nothing but the indifference or unwillingness of business and political leaders stands in the way of our preventing it."

TURKEY'S RAPID CHANGE

Of all areas in Asia the rate of progress in Turkey seems to be in a class by itself. The rapidity with which Mustapha Kemal Pasha has swept away age-old customs is amazing. At the beginning of 1929 the new Latin script became law, and within a week it was estimated that not less than half a million adults were attending schools at which the new characters were taught. Other changes involve the abolition of the study of the classical languages, the introduction of the Swiss civil code, the German commercial code and the Italian criminal code, together with the abolition of the clause which stated that Islam was the religion of the Turkish State. The policy of the government toward missionary work is that religion cannot be taught in public schools for Turkish children, neither can there be public evangelism. As a part of his ambitious program to westernize his country, Mustapha Kemal has ordered 3,000 typewriters equipped with a keyboard containing the thirty-one letters and characters of the new Turkish Latinized alphabet, to replace the reed pen.

THE WORLD MISSION OF CHRISTIANITY

The International Committee of the Laymen's Missionary Movement met at the Union League Club in Chicago to review the report of its work during the past year, and to determine its program for the year ahead. The report points out that the Laymen's Missionary Movement creates among laymen a consciousness of their personal relation to and responsibility for the world mission of Christianity. The existence of so many women's missionary organizations among all communions and denominations greatly accentuates the need for a missionary movement among men. It is gratifying to learn that the laymen who have been identified with this movement during the past twenty years or more did not find themselves called upon to effect a new organization, but adapted their program so admirably to the present situation that it has been enthusiastically received by both ministers and laymen in every section of the United States.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

It's Time to Assume the Offensive Again

NATIONAL prohibition was won through long years of persistent education and effort. Those working for the moral reform continually took the offensive, pressing the issue against the liquor interests, who were on the defensive. Now, the situation to a considerable degree is reversed. The wets, in a desperate effort to break down prohibition, have assumed the offensive. For various reasons the prohibitionists are now bearing the brunt. In a way this is natural, since they are in the position of defending what they have achieved.

At best, a defensive attitude is far from satisfactory. It does not express a spirit of vigor and assurance. There is not in the defensive attitude the atmosphere of crusading conviction and victory. If national prohibition is to be maintained, strengthened and fully justified, its advocates must again assume the offensive and that right soon. Its friends are realizing this and are acting in that realization.

For example, in this issue will be found a full page advertisement, submitted and paid for by a group of our readers. It is published in THE AMERICAN FRIEND, not primarily for the purpose of propagandizing Friends, but rather for the purpose of presenting the kind of education they might well be carrying on in their various communities. This advertisement drives home the facts of which the public should be reminded. It is suggested and urged that our people see to it that this advertisement, or one similar, is published in their local papers. This is perhaps the most effective way to reach the masses of the people for the purpose of counteracting the wet propaganda of the metropolitan press. Those who are launching this enterprise are hoping that it may go far, and that a series of such advertisements, with a good variety of copy, may be used in both town and big city papers. This will naturally cost money—the price of its effectiveness varying with the size of the town and circulation of the paper. In small and larger towns, the cost of securing a page display will vary from \$30 to \$100; in a city from 25,000 to 50,000 people it will probably range from \$150 to \$250, and from those figures on up in the larger cities. Of course a half page is worthwhile if a whole page cannot be financed. To be most effective, the advertisement should be signed by several representative people of the community, both men and women.

If prohibition is to be made secure, concern and financial support will be required on the part of its friends. How much do we care about it? In most of our communities this piece of education can be done if some one is sufficiently concerned to take the initiative and get a group to finance the advertisement. Those so using the latter in their local press are asked to inform our editorial office so that the Friends planning the advertising campaign may be apprised of the fruit of their efforts. Who will be first?

In Which a Race Is Raised From "the Lower Case"

FOR some years, in editing copy for publication in THE AMERICAN FRIEND, we have consistently capitalized the word "Negro." We have sometimes been surprised to find certain Friends, whom we know to be inter-racially minded, persist in keeping "Negro" down, in the parlance of the printer, when they would not think of beginning such words as Caucasian or Aryan with small letters. No Negro has ever expressed himself to us on the subject, but regardless of what the feelings of the race may be, we have felt that plain justice and correct usage bespeak the policy we have followed. It is therefore with much satisfaction that we reproduce the following editorial which appeared in the *New York Times* recently:

"The tendency in typography is generally toward a lessened use of capital letters, yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency.

"Races have their capitalized distinction, as have nationalities, sects, and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case to the upper can give them.

"Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written the *Times* that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate

into "the brotherhood of races." The New York *Times* now joins many of the leading southern newspapers, as well as most of the northern, in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case'."

The Acting Father of Jesus

BY FREDERICK J. POHL

IT IS all one with our present-day over-emphasis on the body that parenthood is looked upon so largely as merely a physical matter. Once the male has served his biological purpose, he is thought by many to be of little value save in his money-earning capacity. If it were not for his financial usefulness to her and to her children, the all-important mother (so it has been urged) should send the father packing. This has been proposed by the clever Puritan, G. B. Shaw, who, brought up by a widowed mother and ignorant of a father's influence, proclaimed a woman's right to have children without being compelled to take care also of a husband. He advocated none the less effectively, if only jokingly, what was practically a nationalization of fatherhood.

In an exhibition in Hartford, Connecticut, there was once a picture of a father with a baby boy in his arms, a picture that has more to say to the modern world than has any of the famous madonnas. Tenderness for mothers has been well-nigh universal; often excessively sentimental. Tenderness for fathers has been a less familiar theme. A mother in giving birth suffers some weeks of discomfort, some hours of pain, and risks her life. A father gives years of anxious thought and labor to provide for his children and often sacrifices his health in the pursuit of means for their welfare. The balance is not so very uneven. The mother has the greater task in bringing the child into the world and in caring for its bodily health and habits; the father has the greater responsibility in teaching his son a man's notion (not a woman's notion) of masculine character, of male virtue, of manly heroism, of honor, of respect for law, of civic duties, and of personal reactions as a man and prospective father.

A VIRILE FATHERHOOD NEEDED

Neither parent can take the place of both. The mother alone may be more successful than the father in bringing up a daughter, but the father alone can do better than the mother alone in bringing up a son. He is more likely to sympathize with the boy's adventurous actions, fearlessness in risking life and limb, and normal, healthy combativeness. He can share with his son that masculine egoism which is the tower of a man's confidence and pride in his own strength, and which, when stunted in the growing boy by too much feminine training, produces in the man a type of stifled male, too meekly obedient to convention, an indecisive, timid man of the kind a wife finds easy to manage.

American fathers have been so held in disrepute, and have been so ridiculed on the stage and off, that there has been a reaction to this attitude and an attempt to bolster up respect for them. Father's Day is more than a florist's device. It is a necessary corrective to a neglect that was as socially dangerous as it was shameful. On the other hand, Mother's Day seems to many persons to be over-emphasized. We frequently hear it said that too much is made of all family ties; that children do not owe so much to their parents as was formerly assumed; that filial affection has been over-valued. A medical man declared that he would like to tell all newly married

This expression, on the part of the outstanding journal of our outstanding metropolis, is courteous acknowledgment and gracious recognition. It is an expression, not only of appreciation of the merit and accomplishments of the Negro race but also an expression of general good will toward the brotherhood of races.

couples that the filial tie is far weaker than has been supposed, and that they will be making a mistake if they expect of their children any show of affection for themselves. It is becoming popular now-a-days to belittle the claims of parenthood.

We cannot make too much of the family tie when there is the right sort of family. But when the family is a blundering group (parents far more often than children being to blame for the failure of the family to fulfill its traditional purposes), then the show of filial affection demanded by the conventions of society becomes base sentimentality, and children pretend a love for parents for whom they have not even respect. The revolt against such sentimentality is well grounded in a feeling of revulsion against what is hollow and false.

TRUE BASIS OF FILIAL RESPECT

In our complex civilization, perhaps none of us can be to our children all that the traditional parent represented. Sources of information are so many and varied that children quickly acquire a basis for criticism of their parents. Mother does not know so much as teacher; father is not so clever in his conversation as the men one hears over the radio; the mental atmosphere of the home is limited by individual prejudices, while public school, radio, and newspaper reveal the broad, many-minded world.

But the lessons which are not intellectual are most thoroughly learned at home. If the parents are characters worthy of imitation, the child will respect them, and imitate. There is a romantic notion that a good woman can reform a bad man. If it be true, it is equally true that a strong man can reform an evil woman. Certainly, in a home in which the father is respected by the mother, it is likely that the children will respect both parents. A nation in which fathers are men of strong character will not have any very serious flapper problem.

I have no wish to advocate a religious sanction, however vital, for the proper behavior of parents, but merely to tell a story of fatherhood that approached the ideal. For centuries idealization of motherhood has been stressed by worship of the Virgin Mother in the churches of Old Christianity. Joseph, the Virgin Father, has received little attention. He has been revered as a saint, but no attempt has been made to estimate his human value as a most remarkable father.

SUCCESSFUL FATHERHOOD AT HIS BEST

Joseph, the husband of Mary, the mother of Jesus, was the man upon whom fell the greatest responsibility as a parent in all history. As to how he acquitted himself of his task we have full evidence. In giving new emphasis to the part he played in the development of the world's greatest genius, we need not take sides in a doctrinal dispute like that which has raged over the question of the Virgin Birth. Our concern is with the man Joseph who acted as the earthly father of Jesus, even though he was not so in the flesh. Joseph is the world's supreme instance of successful fatherhood. To consider him in his career as a parent need not imply the adop-

tion of a heresy, nor an attitude of skepticism toward the most revered Virgin or the doctrine of the Divine Son.

Nothing should be more distasteful to the Christian believer than speculation as to the biological origin of Jesus. We are not here interested in possible theories as to the parentage of the Master. Whether an Immaculate Conception, or some unknown in a tender episode, or whether, contrary to the record, Joseph was the physical parent, are impertinent questions, by many thought blasphemous. Whatever view one takes does not prejudice in the slightest our conception of God as the spiritual father of Jesus. In the sense which is more true than the literal, Jesus was both Son of God and Son of Man. Whatever mystery we may accept as to the physical parentage, certainly God was the spiritual father of Jesus (as no spiritually sensitive person will deny), and with equal certainty, Joseph was in *loco parentis*, the environmental father. There was a spiritual father, an environmental father, and a biological father, of whom God was one, Joseph another, and the third indeterminate save by faith. Every trinitarian will understand this triplicity.

JOSEPH—A SUPERIOR GENTLEMAN

What the record tells us of Joseph is that he was a man capable of making an unconventional decision. Finding his betrothed with child, he swallowed his anger, jealousy, and pride, and quietly married her. He was not minded to make her a public example. He did not share the public attitude toward moral questions. He scorned the emotions of the mob. He realized how moral condemnation works spiritual injury upon its victims, and he refused to expose a soul to public obloquy, and much less call into operation the severe Mosaic law. He would have put Mary away from him privately, ensuring the misunderstanding to which such an action would have given rise. Rather than that she should be accused of harlotry, he would have assumed the role of a breaker of a betrothal promise, and would have kept silence in the face of his neighbors' scorn. He was a superior gentleman.

His attitude toward Mary was therefore not that of the orthodox Christian at first, for he believed her a sinful woman. But there was something beautiful and fine about her that could not be reconciled with the notion of sin. Furthermore, Joseph believed in visions and trusted his dreams. Advised by a divine intuition (called in the first century "an angel"), he took Mary to wife, and after the birth of Jesus had a number of children. The boys' names were James, Josés, Simon, and Judas. There were at least three or more daughters, since Matthew speaks of "all" the sisters of Jesus. This is according to the record.

In their unconventionally quick sympathy for sinful women, Joseph and Jesus were remarkably alike.

THE JEWISH FATHER—A FAMILY PRIEST

Every church of Old Christianity gives much honor and affection to Mary, "Mother of God." Joseph, denied any biological relationship with Jesus, has been correspondingly ignored, although as a factor in the environment of Jesus as a growing child and youth, he was more influential than was Mary. This was so in the first place because as a Jewish man he had received a better education than had Mary as a Jewish woman, Joseph undoubtedly being literate as was Jesus himself, and Mary quite certainly illiterate. Few of either sex have in any generation come near to living up to all their possibilities, but it is undeniable that in the past men have had greater responsibilities, and in the world of two thousand years ago, incomparably greater.

Joseph was undoubtedly a far more developed personality than was Mary. In the Jewish household the man was the family priest. He was a member of a synagogue, his attendance being prescribed at services. The Jewish man was trained to read the Scriptures and interpret them to his family. He was personally responsible for the inculcation of religious ideas

in the minds of his wife and children. The conceptions of Jesus and Mary were colored by those of Joseph.

In the second place, Joseph was more influential than was Mary in the environment of Jesus because Jesus saw far more of his father than of his mother. He spent his days in his father's company working as assistant in his father's shop; and with his father and younger brothers he went often into other people's houses in Nazareth to repair cupboards and doors, or to install shelves and movable pieces of furniture. Together they made plows and yokes and built stanchions and mangers. Joseph taught his son how to cut a straight edge, how to join two pieces of wood nicely, how to give form and strength and beauty to the material in his hands. Such manual training, patiently and prayerfully given by his father, helped to make Jesus a clear thinker able to render effective whatever genius was latent in him. When hands are skillfully busy, thoughts cannot be idle. Joseph taught Jesus how to use his hands, the first preparation towards a firm control of body and an intelligent use of spiritual endowment.

JESUS—A PRACTICAL MYSTIC

One marked difference between Jesus and most other mystics was that Jesus had a uniquely practical intelligence. He knew how to make his spirituality count in this world of abortive intentions. He knew how to be incomparably the world's most successful reformer. He knew this primarily because his father had taught him how to use his muscles. His arms, his hands, his fingers were trained to the finest coordination of movement. He was skilled workman first and preacher of Truth after that. His thinking was in consequence practical as well as mystical. Being an artisan, a carpenter's son, a laboring man, he understood the worker with tools. He was brother to the mason, the plowman, the fisherman, the bearer of burdens. His solution of their problems was one that instantly caught the workingman's fancy. The basis of his appeal to men was that he knew the agony and sweat and joy of toil, and from that basic knowledge sprang his sympathy. For all this he had his father to thank.

128 Willow Street,
Brooklyn, New York.

(To be continued)

Jesus is Here

JESUS often walked along the roads, and through the fields of Palestine. It is reasonable to think that where he was, there, he may be found again.

The traveler will find Jesus in Palestine, today. With some degree of care, he will find him, also, in Egypt, in Greece, in Italy, in Spain and in Ireland. In America and on other continents, many people are quite confident that they sense the presence of him, "whom to know is life eternal."

The garments of Jesus are of such a pattern that he is not known by the cloth or line. His face is of such a hue, that he is claimed by all races. Even the speech of Jesus is something like and yet different from every known language. Whether his eyes are blue or black, they are deep and full of pity. As the searcher looks into the eyes of Jesus, he not only beholds himself, but also the man he may and ought to be.

The presence of the personality of Jesus in the world of today is the world's greatest boon. Might all exclaim, "We would see Jesus!" and with this as an abiding purpose, seek and find and see Jesus!

I. N. STANLEY.

Denver, Colorado.

The truly great consider first, how they may gain the approbation of God, and secondly, that of their own conscience. Having done this, they would then willingly conciliate the good opinion of their fellowmen. But the truly little reverse the thing.—COLTON.

English Friends and India

As Understood by an American Woodbrooke Student

IT OCCURS to me that there may be American Friends who will be interested in the attitude of English Friends toward Mahatma Gandhi and the present crisis in India, as brought out in the London Yearly Meeting just closed. To me the whole discussion was one of the most significant I have ever had the good fortune to hear. Of course a complete report will be found in *The Friend*; I hope many of you will read it there.

I went down to London from Woodbrooke with another American on the early morning train Saturday. Two days of Yearly Meeting were already gone. The first person I met in Friends House was also an American. She told us that an English Friend had said he "hoped when India was discussed American Friends would keep quiet; it is not their show." From this I understood that feeling was running rather high, and gradually the story of the situation up to date came out.

As you know, Rabindranath Tagore is in England at the present time. He was willing to express to Friends in session at Yearly Meeting his views on the present situation in India, this to be his only public pronouncement on the subject in England. There had been some protest against inviting him to speak, but the Meeting as a whole was glad to hear him. On Friday evening a group of concerned Young Friends had met unofficially and were prepared to support Gandhi and his movement for freedom in a wholehearted way.

The large meetinghouse, which seats twelve hundred, was packed on Saturday afternoon when Rabindranath Tagore rose to speak. The Poet is an imposing figure as he stands before an audience; his long robe and his long white hair and beard give him an air of majesty. I always think of pictures of the venerable Saint John on the Isle of Patmos when I see him.

He began by thanking Friends for this opportunity; then he plunged straight into his subject. His sympathetic voice and manner took some of the sting from what he said, yet he left no doubt as to just what he meant. Such statements as "personality has very little room in Indian Government," "India is being ruled by a complicated machine," "it produces perfect results so long as the subject race meekly behaves like dead material . . . offering no resistance when exploited," "the machine-government lets loose its fury of wholesale suspicion against risks which its blindness cannot define"—such statements would certainly be resented by any Englishman who be-

lieves that British rule in India is for the good of India; and it soon became clear that there are many such, among Friends as well as elsewhere.

I must not quote the above statements without quoting others which show the Poet's genuine admiration for the English people. "I deliberately use the word machine," he said, "for it is not your great people who is behind this fight. I myself have a firm faith in what is human in your nation, and the credit is yours for this very struggle for freedom that has been made possible today in India," "our present Viceroy is the best type of English gentleman, which, according to me, means the best statesman of humanity," "before I conclude I ask your leave to say that I believe in the individuals in the West; for on no account can I afford to lose my faith in man."

RIGHTS OF MEN AND NATIONS

It was a great speech and a brave one, no matter what one may think concerning Gandhi and his campaign of civil disobedience; and it was a great compliment to Friends that Rabindranath Tagore should have chosen out of all England that particular group as the one to whom he could express his deepest feelings. But it was a Business Session of a Friends Yearly Meeting, and discussion was inevitable. One of the first speakers suggested that the Society of Friends should send a message to the Labor Party, meeting in a few days to discuss the Indian question, stating that Friends believe that men and nations have a right to decide their own future.

This brought to his feet a "weighty Friend," one well known in America, who said he had hoped not to speak but since the matter had been thus thrust into politics he must express his opinion. It would be a serious thing, he said, to let it be generally known that Friends were on the side of the rebellion (since this man was one of the chief leaders of the "rebels" who refused to fight in the late war, some of the younger Friends scented inconsistency here). Reconciliation, he went on, could best be accomplished by inducing Gandhi to call off his opposition. He went on to indicate how beneficial and beneficent British rule in India has been, and pointed out certain statements which the Poet had made which he thought were untrue.

Feeling was tense when this speaker sat down, for many thought that offense had been given, as some said, "to the most distinguished guest the Society of Friends ever had." One or two spoke,

but the atmosphere could not be easily cleared.

At this point the Poet rose to go. With gentle dignity he expressed his appreciation for this opportunity and his regret for having caused "some sense of irritation" (the most "irritating" thing he could have said to an Englishman, I am told). As soon as he was gone, the Clerk asked who was responsible for the address just given being printed with the name of the Friends Service Council on the front cover. Did Friends wish this message to go out bearing this stamp of their approval? As people were already buying the address in the hall outside, the question had to be answered at once, and by the time it was settled the hour for adjournment had come, and the matter of a message for Gandhi, the Viceroy, or the Labor Party had to be left for a future session.

At the meeting of Young Friends the next (Sunday) afternoon, all other matters of business faded into insignificance by the side of the question of India. Most of those who spoke were seething with indignation at the "insult" offered to the speaker of the day before. An apology must be made; if Friends as a body would not make it, Young Friends would. The speakers generally were strong for Gandhi and his movement. One of their number is at present at Gandhi's Ashram, doing all he can to help along the movement—Reginald Reynolds, who wrote the article, "The Task Before Our Generation" in the first number of *The Quest*. This direct connection with India gave a personal touch to the genuine interest which was expressed for the cause of freedom in India. Clearly Young Friends of England are not Imperialists.

Tea time came. A committee was appointed to draw up a minute to send forward to Yearly Meeting, for sober consideration suggested the much greater value of working through the larger body if possible, rather than independently. The plan had been for a meeting for worship after tea, C. F. Andrews to be present and to speak if so led. Now it was decided to ask C. F. Andrews to speak first, about India. Following that the business meeting would be resumed.

C. F. Andrews is a remarkable man. He is known as the Englishman who knows India best, and he is for India, heart and soul. But he has deep and sympathetic insight into the difficulties of the whole situation. He began by expressing the Poet's entire satisfaction with Saturday's meeting, particularly stressing his joy that a feeling prevailed in which sincere and frank, though disagreeing, opinions could be stated. This dispelled the fear that the Poet had gone away greatly offended, and in itself did much to quiet the group. C. F. Andrews is personally acquainted with all the

principals in the drama — Mahatma Gandhi, Lord Irwin the Viceroy, Wedgwood Benn the Secretary of State for India; and he believes that all are earnestly seeking for a solution. There is no bitterness in his heart toward any; yet, "As for me, I am for Gandhi," he said simply, and "As for me, I am for Gandhi" seemed to be the reply of most of his hearers.

YOUNG FRIENDS EXPRESS THEMSELVES

But it was a subdued and chastened group of Young Friends who entered once more into a discussion of what to do. All bumptiousness was gone, all desire to override the opinions of others. They were only desirous to do what was *right* —and they were particularly anxious to *say* nothing which they would not be entirely willing to uphold by *deed* if opportunity offered. At last, after a very long and very sober discussion, they decided to send the following Minute to Yearly Meeting, asking one of their number to "speak to it" and to express something of what the message of C. F. Andrews had done for Young Friends:

"Young Friends met in session during Yearly Meeting have felt a deep concern for India in the present crisis. It is our conviction that Friends belief in the inward light leads inevitably to the belief that no race or nation has the right to impose its will upon any other. We wish to record our profound belief in the right of India to choose freely what is to be her relationship to Britain. As Friends we are convinced that the way of non-violence, love and peaceful persuasion is in line with the workings of the spirit of God, and the way of violence and coercion is contrary to that spirit. We realize that the implications of this statement may have far-reaching consequences in our personal lives, and the conduct of our daily affairs. Nevertheless, we wish to make this testimony of our belief in freedom at this time, believing that, though we may fail, as we try to work it out in practical ways, light will be given us and strength for fresh experiment."

Whether Friends were unconsciously influenced by the higher plane to which Young Friends had attained, or whether the older Friends present had passed the word around (the Clerk and several others were sitting in the gallery during C. F. Andrews' address), I do not know. At any rate, it was very evident when the question of India came up on Monday evening that a different feeling prevailed. The Minute of the Young Friends was read, and the Young Friend chosen told the feeling of the group, that we must be willing to "do unto others" —and certainly no Englishman wants anything less than *freedom* for himself. After a lengthy discussion the following Minute was agreed upon, with few dissenting voices:

"The situation in India has drawn out our deep sympathy towards those upon whom the weight of responsibility rests from day to day. We are thankful to know that both the Viceroy and the Secretary of State desire the extension of political freedom to India on constitutional lines and we pray that they may steadily persevere in this aim in spite of discouragements. We rejoice that the Indian nationalists have among their leaders of thought men like Tagore and Gandhi who combine with their burning sense of India's wrongs the conviction that the remedy must be sought through the extension of sympathetic understanding.

"The Society of Friends believes that God reveals Himself in the hearts of all men. This belief makes us advocates of freedom and inspires us to take the risks of freedom rather than maintain a system of tutelage, however beneficent it may have been both in purpose and results, which is now felt to be galling to an awakened and developed India. We know that nothing can be gained by violence on one side or coercion on the other, which inevitably interfere with the workings of God's spirit and we earnestly pray that it may be possible for the leaders on both sides to take some definite step towards reconciliation and thus release all the latent forces of goodwill which are now failing of expression."

MARKED ADVANCE IN THINKING

There were Young Friends who thought the Minute did not express clearly enough the sympathy of Friends with Gandhi. Since Gandhi is trying to do, they said, the very thing that Friends have always maintained could be done—that is, to right a wrong by means other than force—Friends should certainly uphold and encourage him by every possible means. There were older Friends who still maintained that the only thing for Friends to do in the pres-

ent crisis is to persuade Gandhi to stop the movement which may lead to violence and bloodshed. But nearly all agreed that the Minute represented a great advance over the thinking of Saturday, and that much had been accomplished.

The Minute is to be sent to Mahatma Gandhi and to the Viceroy by early post; and has, I suppose, already been delivered to Ramsay MacDonald and Wedgwood Benn by a special committee appointed for the purpose. It is also to be given the widest possible publicity in England.

While my sympathies were with those who want to support Gandhi, I hope I have made a fair statement of the discussion. The most striking thing about it all to me was the amazing seriousness with which these English Friends enter into such a discussion. One had the feeling throughout the weekend that the fate of the British Empire depended upon the pronouncement made by London Yearly Meeting of the Society of Friends concerning India—and who knows? Perhaps it does.

JULIET REEVE.

Birmingham, England.

A SUNDAY AT RAM ALLAH

It is a beautiful Sunday in May and the rising bell awakens us an hour later than usual, i.e. at six instead of five. At seven we are having breakfast in the same room with over sixty boys who are not quite at home without noise. Then there are prayers with the teachers in the sitting room, followed by inspection of finger nails and clothes of the boys. At nine everybody is at the meetinghouse for meeting which is followed by Sunday school classes and a study hour at the school.

I pick up the "Autobiography of Calvin Coolidge" and make but little headway when some one knocks at the door. The little business is done and I go on with Calvin; but not for long. My telephone bell is ringing.

"Dr. Totah, could you let my brother come home for lunch today? His sister is leaving tomorrow for a far country. . . . Thank you very much." There is another attempt at Calvin Coolidge and another knock at the door. "My mother is downstairs and she wishes to see you." "May God preserve your son for you," she says, "and may he grow to be as big as my boy! Please, won't you allow Elias to go home with me today? He is my only comfort. May God make your son a comfort to you. You know his father was drafted with the Turkish army long ago and he never came back. Please may the boy go home with me?"

Again I return to the story of the ex-president and a parent drops in. "How is my boy? You know I have given him to you. He is *your* son and you are to

LEARNING TO WALK

That we may learn to walk
Our Father lets us fall
And scramble to our feet.
We lean against some wall
And for new courage wait,
Ere we essay once more
To juggle with the fate
That stumbled us before.

Small wonder if our feet
Long falter where we fell,
And minds are too discreet
Fresh venture to compel;
But when our Father's smile
Meets our bewildered eyes,
We wonder, for a while,
Then walk, in glad surprise.

HARRIET OLDS HENDERSON.
Washington, D. C.

take care of him. He is finishing this year and what do you advise me to do with him?"

The lunch bell is ringing, but it is not courteous to leave him, so time goes on! Finally I get down to the dining-room when the boys are half through with their meal. We discuss the good sermon of the morning, the trip we are going to make across the Jordan and pass our plates for more "Mahshi." The platter is cleaned up and we rise to go.

We are having a little rest when a car toots down below. It is company from Jerusalem. Dr. Elihu and Mrs. Grant with a load of nice books. The boys are having their Christian Endeavor.

Tea is served at 3:30, and I return to Coolidge, but some one is at the door. It is a giant of an American from North Carolina. He is traveling in a big Buick with a young man with a soft Southern accent. He hears about an American school around here and he wants to know what it is doing. We had a good chat. He pities the poor Americans who have to live away over here. My! he wouldn't do it for anything! Good-bye and the telephone bell rings. Could I see two men about "something"?

It is six o'clock and my only chance to play with the baby a few minutes, as his mother is quite tyrannical and things must go by the clock and the book. But how can I? Outside my office door are a man and a boy. Could I take the 15-year-old boy into the school right away? Some of his old-fashioned relatives are waiting to marry him and his teacher is trying to frustrate the plan. Both hail from Bethel.

It is supper time and after that comes the "sing" with the boys. We select two boys to write letters of thanks to James Sutton for the twelve baseballs he sent, and also appoint representatives to write to three boarders who are ill at their home. The clock on the Latin Tower in the village is striking eight and once more I return to Coolidge—he is elected Mayor of Northampton by this time. Then a lusty voice is heard in the next room. The baby is hungry but I must not touch him. Orders are quite strict. So ends one "Day of Rest and Gladness."

KHALIL TOTAH.

Ram Allah, Palestine.

It would seem that America is tending toward bigness. One of the most recent developments is the building of a boiler by the New York Edison Company to be used in one of its plants. Before the boiler was set in place and put to manufacturing electricity, which will be its business, a luncheon for ninety men was served in it. It is probably the largest boiler in the world.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

PARABLE OF THE TALENTS

I am riding on a train in western Nebraska and I have just been reading our Lord's parable about the Talents. It is a bright clear morning in the early Spring. I have seen a few great herds of Hereford cattle in the pastures. Probably they are not getting much grass yet. A fence we just passed was piled full of Russian thistles driven there by the wind. A modern school building over there in a little town, has just got its furnace started for the day. By noon, I shall again see the Rockies. We just met a big bus on the highway, hastening East with a few passengers.

Does it seem strange that a person should take a little time to read and meditate upon this old story which he has read a hundred times before, when he has a good new magazine on the seat beside him, or he might be reading a recent book which he has in his suit case? Perhaps, in its more important aspects human life has not changed much in all the centuries that have slipped away since the Master spoke these words. America has been discovered. The United States has grown great. Charles Lindbergh has flown across the Atlantic. We have the radio now. But you and I are like the men in the parable of the Talents and some way it cuts pretty close home. Will you not sit down and ride with me for a way that we may talk about it?

Do you suppose there is any significance in the fact that it was the man with one talent who hid his Lord's money. We sometimes see boys and

UNDAUNTED FAITH

With constant faith, surpassing doubt,
I stand and watch the tide run out,
That 'twill come back, I say to you
I do not know—and yet I do.

At eventide I see the day
Put night on guard and go away;
Will morning come, the mists to woo?
I do not know—and yet I do.

I see the sere that autumns bring,
Will verdure come with waking spring?
My faith alone can answer true
I do not know—and yet I do.

We see our loved ones droop and die;
Hath heaven a brighter life on high?
Is death the vale that leads thereto?
I do not know—and yet I do.

—SELECTED.

girls, men and women with large abilities, throw life's opportunities away. Certainly it might have been the man with five talents, or the one with two, who did not respond to the challenge of the great adventure. However, the five talent man receives more opportunities. For the effort he puts forth, he gets greater results. Appreciative friends commend him. His faith and confidence grow. The one talent man does little that attracts notice. Life's burdens are heavy. They fall sometimes in undue proportion upon one talent men. He gets discouraged. There seems to be so little place for him.

And still it is possible for him to enter into the joy of his Lord, not only after death but now. He may put his one talent to work and receive as hearty commendation from the Master of Life as anyone else. He is the stuff out of which churches are, in a large measure, built. Such men furnish much of the money which supports missionary enterprises and all other benevolences. They have the majority vote in a Democracy. They are rearing many of the leaders and most of the followers for the better age that is to follow ours. They are doing some of society's most necessary tasks. It makes a lot of difference whether these one talent men are consecrated to the service of the Kingdom. They all might wrap up their talents and hide them but thank God they do not.

One dollar is very much like any other dollar but the kind of talents that we are really thinking about differs not only in quantity but in quality. And there is something very rich and fine about the single talents that certain of my friends have. The brilliant fellow has so many opportunities. He moves from one locality to another, easily and often. Sometimes, the nature of his work and the ingratitude of his clientele accentuate the process. In the pursuit of his career he fails to do the constructive tasks that can only be performed by years of patient giving and sacrifice. When I compare thirty years of my father's influence to the influence of an inspiring lecturer, I think you see what I mean.

Probably there is no good reason why we should deny to five talent men and two talent men a share in the verse, "Ye are the salt of the earth," but it seems particularly applicable to those who serve in quiet ways and who never suspect their own importance in the Master's Kingdom.

M. HERBERT WATSON.

Central City, Nebraska.

The schools where great virtues are taught are the Home and the Church. Where one fails there is a great loss. Where both fail there is tragedy.—
STRINGER.

The Wet Propagandists

*Almost Had Me Fooled Too
Until I Did Some Thinking for Myself*

They said: "*Prohibition Doesn't Prohibit.*"

BUT: Where are the Old Saloons? The Breweries? The Distilleries? Rum Row?

They said: "*Prohibition Destroys Personal Liberty.*"

BUT: So does the Quarantine Law, the Anti-Dope Law, the Traffic Law, and a thousand other laws that make life safer and better.

They said: "*Prohibition Makes Law-Breakers.*"

BUT: Do our tariff laws make smugglers? Do our speed laws make hit-and-run drivers? Does the prohibition of dope make dope-fiends? Do the Ten Commandments make sinners?

They said: "*Such Lawlessness is a Disgrace.*"

BUT: They published articles and advertisements urging citizens to break the law.

WHY *Do Wet Propagandists make their desperate appeals for law-breaking?*

BECAUSE!

As a Wet Magazine of New York City said in 1926: "*The wets know perfectly well that if Prohibition is enforced it can never be repealed or modified.*"

All Patriotic Citizens are Invited to Join the Forces of Self-Restraint and Law-Observance, and to Oppose the Forces of Self-Indulgence and Lawlessness.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A SCHOOL FOR PEACE WORKERS

About sixty deeply concerned peace workers, mostly young men and women at the beginning of their career as makers of friendship, registered for the Institute of International Relations, held at Haverford College, from June 9th to 21st, under the joint auspices of the College and the Service Committee.

There were twenty-three Peace Caravans in the group. The Service Committee has ten Caravans this summer, with two in each team. Unfortunately the two girls who represent Pacific College could not be transported across the continent for the Institute. Our other eighteen students were present, however, and in addition, five young people from the Church of the Brethren, which is also sending out Caravan teams this summer from Bridgewater College and Mt. Morris. The Quaker Caravanners come from Haverford, Swarthmore, Nebraska Central, Grinnell, Guilford, Pacific, Wisconsin, Friends University and Mount Holyoke.

The Service Committee is sending out this summer eight mature men as leaders of instruction in international relations to young people's summer conferences of the Methodist and Presbyterian churches. They will spend their entire summer going from one conference to another, giving lectures and courses, and otherwise promoting international understanding. These leaders are Richmond Miller, Charles Parkin, Galen Russell, Paul Guthrie, Ralph Boyer, Richard Hill, Dwight Michener and Theodore Noss. All eight were energetically present at the Institute, as were also five other conference leaders for the Methodist young people.

There were two young colored people: a girl who wanted ammunition against military training in Howard University, and a young man from Philadelphia. An Alumna of Coe College, Iowa, was likewise getting ready to meet the military training problem there. The director of education in the New Bedford Y. W. C. A. was preparing herself to teach peace. Two Canadians added much to the gathering, the editor of the *New Outlook*, organ of the United Church (Presbyterian, Methodist and Congregational), and the director of Social Service work (including peace) for that body. Several members of the recently formed Young Friends Committee on Military Training were present and held several valuable committee meetings: Ruth Out-

land, of North Carolina; Kenneth Hawkes, of Nebraska; Agnes Woodman, of Pennsylvania; Harold Hoge, of Iowa; Ted Peters, from Penn State College; George Sherer, the Chairman, of DePauw University; Elizabeth Marsh, Secretary of Indiana; and Grace Rhoads, of Pennsylvania.

THE WORK OF THE CONFERENCE

Each morning there were four solid periods of the Major Courses, on the Economic Foundations of World Peace; the Political Problems Involved in World Peace; Sociological Facts and Tendencies Bearing on World Peace; Spiritual Aspects of the Struggle for World Peace. These were led respectively by Herbert F. Fraser, Parker T. Moon, James G. McDonald, Edward W. Evans, Hornell Hart, Henry J. Cadbury, Rufus M. Jones, Devere Allen and Henry T. Hodgkin. Staggering under their burden of knowledge, the students were then revived by an afternoon free—until 5 o'clock—for walks, tennis, running into town, or doing the collateral reading required.

At 5 o'clock, leaders of one or more of the supplementary courses took the floor and the peace workers learned of the Resources of the Peace Movement, and how to use them; Military Training and Current Problems in the Peace field, with special training for the twenty-three Caravanners and the thirteen conference leaders.

THE PUBLIC LECTURES

Eight public evening lectures were given during the two weeks of the Conference, two on Sunday the 15th, and three during each week. They drew audiences of from 200 to 500. The first lecturer, Parker T. Moon of Columbia University, spoke on National Security and International Disarmament. He also led two of the morning sessions on the Political Approach to World Peace.

Frank Tannenbaum, of the Brookings Institute, Washington, D. C., told of the Economic and Social Consequences of the American Policy in the Caribbean Area, with special reference to Porto Rico. There is actual starvation in Porto Rico, he said. The tillable land is being taken up by the large sugar plantations, and many people who used to raise their own crops on their little holdings, now work on the sugar plantations. But this is a seasonal industry, occupying them only about half the year. The figures of exports and imports are larger now than formerly, but this really means that the

people are importing food, and as they must now pay New York prices for it, they get much less than formerly. On the other hand, the American occupation has built up schools and roads. Roosevelt is doing well as Governor.

James G. McDonald, Chairman of the Foreign Policy Association, spoke on The League of Nations After Ten Years, outlining the organization of the League, and its accomplishments, and showing the great need for the United States to belong to this world organization so well begun.

On Sunday afternoon, Clarence Pickett, fresh from Europe, told of his experiences and impressions, with special emphasis on Russia, where he feels that a great social experiment is under way in the laboratory of a great nation.

Reinhold Niebuhr, editor of *The World Tomorrow*, set forth "The Conflict Between Christian Conviction and National Loyalty." Never yet, said he, has any privileged group given up its privileges without pressure, whether the privilege arises from the power of money, religion, or political place. All pacifist talk and argument is beside the point unless this is understood.

Norman Thomas set forth "The Way to Peace," with special emphasis on the Economic Aspects. War is not inevitable, he declared. Human nature does not demand combat of this kind. But neither is peace inevitable. And there is no panacea for peace. We need all the tools yet developed for organizing the world—the World Court, the Pact of Paris, Arbitration Treaties—and still more.

Hornell Hart of Bryn Mawr College, discussed "Racial Superiority Complexes in the Light of Modern Science." He showed that the normal distribution curve of intelligence is about the same for all races, that is, that there are about the same proportion of geniuses, morons and ordinary minds in all. Although there may be cultural differences, there is no evidence of any innate superiority in the white race.

The last lecture was given by Frederick J. Libby on "Current Peace Problems." The world grows steadily smaller; we now hear of airplanes to travel 1,000 miles an hour. Financial investments and economic needs prove the essential unity of all nations. Our present political units are no longer adequate. We need the better world organization heralded by the League of Nations, arbitration treaties, etc.

So the Institute ended. Its members have gone out to their summer conference work, to Peace Caravanning, or to work in their home towns, taking with them new ideas and new ways of presenting these ideas, and strong hopes that the Institute may become an annual event.

Woodbrooke—To an American

BY REBECCA S. J. TIMBRES

ALL the summer, in America, we had heard rumors of an exceptionally fine English season—no rain, and consistently blue skies. We arrived six strong (one man, one woman, two babies, and two trunks) on the Selly Oak station platform, the last day of September, in the heart of a deluge that would not have shamed Noah. Nor did we see blue sky for days. The Missionary Guest Houses gave us a charming flat on the third floor with "views south and west." But alack! the only views we had were of water, and more water.

In a week, Harry had sailed for Bombay, and strangely enough the sun ventured forth. So did we. Since that initiation we have enjoyed the English climate in all its variations, particularly the sunlit showers which create magical rainbows beginning and ending within one's vision, a sight rarely experienced in the United States where rainbows are less intimate.

A very good nurse joined our family, freeing me for work in Woodbrooke. It was for this purpose that Charles F. Andrews asked me to come to England en route to Santiniketan, and I was soon immersed in classes and books.

In writing of Woodbrooke I feel in sympathy with the man who said: "If you had asked me to write a book on Poland after a week's visit, I could have done so; but now, having lived here for some years, it is impossible." It is easy to gather facts, but the spirit of a place is so real and yet so intangible.

Lest you think, from the following description, that Woodbrooke is perfect, I might remind you that it is a human institution, and therefore is bound to need development in several directions.

The grounds are beautiful. The complaint I might make is that as one sits in a steamer-chair and basks in the sun, one is apt to revel in the beautiful green meadow sloping down to the tree-fringed pool, to listen to the birds and watch their winged play against the cobalt sky, instead of reading "Christianity and the Race Problem," or Hermann's "Communism."

Lectures are intensely vital. Where criticism and modern interpretation is due, it is given fearlessly, with confidence, and yet with reverence. The classes are inspiring, and stimulate individual thinking and research work. This is true of all four groups: Biblical, Social Service, International and Educational. The Staff, composed of men and women who have given most of their lives to the study of Biblical Literature, Psychology, Economics, Church History,

Theology, Biology, International Research, Philosophy, Education or Race Problems, are constantly doing more research. One does not feel that a member of the Faculty is "finished" with his own education, and this realization spurs the students on as well. Every one of the Staff is approachable. (This may be an English trait. I am doing some research work of my own along this line!) If anyone is in trouble, has doubts, needs guidance, or wishes to share a joke—any Faculty member is willing to stop his work for a minute or an hour. It is not time given with a finger in the page of a book. It is whole-hearted eagerness to be of service. Moreover there is a real humility about these learned folk that reminds one of the Beatitudes. And they love to laugh.

The joyousness of Woodbrooke is one of its most endearing qualities. There cannot be true joy without peace. Here, peace and joyousness go hand in hand. It reminds me of Aggrey's great saying: "Laughing is the way to go through life. It is the positive side of Christ's law of non-resistance."

Peace! Today the world is a seething, turbulent sea, dashing, dashing, dashing against age-old rocks. Yet small eddies and pools of peace can be found. Poland, in the long twilight vistas of that far-thrown country, or in the morning Meeting at "Widok 26"; Canada, in the awe that fills the soul when one stands on the glacier of Mount Edith Cavell, and looks upward at the peak no man has conquered; America, in the serenity of a spirit like Jane Addams', and the peace of homes radiating life-long devotion, self-sacrifice, love; Russia, in the lilt of the peasant's song of devotion; Lithuania, by a wayside shrine; England, in Woodbrooke.

Perhaps Woodbrooke points the way to world peace. Who can hate those he has learned to love?

This term there are thirteen nations represented — England, Canada, the United States, Armenia, Holland, Nigeria, Denmark, Sweden, Japan, Germany, Norway, India, and Bulgaria; thirteen different backgrounds, racial, social, political, religious. Some of the students have suffered death in their families from war-murder, war-disease, or massacre. Some know the consequences of the War, but do not remember the actual horrors of 1914-18. Some come from sheltered homes, some from homes of privation and economic struggle. Some have self-confidence; others are shy. But the subtle influence of Woodbrooke so works in the heart that

the shy student loses self-consciousness in giving service to others, and the self-assured student becomes thoughtful and appreciative of the innate worth of everyone around him.

What fun we have! Jokes by the Staff at meal times, games after supper, tennis, hockey, netball, coffee parties, "cocoa-bats," tea at the homes of the Faculty, folk dancing, marshmallow roasts, (introduced, I think, by Young America), walks down quaint by-paths and in the Lickey hills, discussions serious or gay around the open fire in the Common Room. Everyone joins in, "regardless." But the peak, as regards sport, is the Saturday night entertainment, honors being divided this term between Staff night, "You never can tell," the International Competition of "How to act in a train, and a Cinema."

Sunday nights are restful and unique, the most unexpected talents being drawn from the students. We boast a bassoon, violin, guitar, piano, and a Double Quartet. Songs from Nigeria, America and Japan, readings and stories fill up the hour's program. And then—the hymn. Each night at quarter to ten, the silence following the hymn is a silent bond drawing us together in a spirit of comradeship that can never be broken.

The Faculty and students constitute a family in which absolute confidence abides. Each person can be his real self without fear of being misunderstood. We live in a sphere of wholesome and inspiring friendship. The feverishness of life goes, and tranquility takes its place. In the trust, joyousness, eagerness, the constant search for Truth from those who know so much, we feel we have become almost as little children. It is partly because of this, that Woodbrooke seems a bit of the Kingdom of God come to earth.

Comradeship, inspiration, devotion, joyousness, peace, eagerness, service. What is the source? Surely it centers in the morning Devotional. As we gather together at nine o'clock for a brief half hour, we all are children before our Father, seeking for wisdom, strength, vision, and power for service. We worship in unity of spirit. God is in the group, for love is in the group. In this, I feel, lies the secret of the spirit of Woodbrooke.

In his report to the President recently submitted, Postmaster-General Brown shows that more than eleven and a quarter million dollars were spent on air mail service during the last year. In rendering this service air mail pilots flew a distance of more than ten million miles. The air mail service has grown tremendously and gives promise of further growth.

The Cultural City of Art

Letter from David M. Edwards

FLORENCE has been called, and justly so, "the cradle of The Renaissance." It has had a varied history. Etruscan in origin, it became a Roman colony and finally, at the time of the division of the Empire, was the largest city in Tuscany. It has been an important city politically and economically as well as culturally. It was the capital of the division of the country surrounding it throughout the checkered history of Italy. From 1864 to 1871 it was the capital of the whole of Italy, pending the occupation of Rome.

The two great art galleries of Florence, The Uffizi and The Pitti Palace, joined by a passage way 660 feet long crossing the Arno River, are the store-houses of the most wonderful collection of masterpieces of painting and sculpture in Italy, if not in the entire world. Readers of THE AMERICAN FRIEND will recall that I told of the Italian Art Exhibit in London. The collection in these two great galleries seems like a hundred London Art Exhibits rolled into one. Even the walls of the passage way connecting the two, which, as stated above crosses the river, running over the top of the shops, which are continuous over the bridge, the Ponto Vecchio. The drive and pathway across this bridge are completely covered with pictures. There are so many marvelous paintings that to attempt to do these galleries in a short time is confusing as well as exhausting. To see the groups of tourists, following their guide, who keeps them constantly moving, listening boredly to the lecture, which is for the most part in broken English, is pathetic. One wants to sit down before one picture for an hour or longer, then get up and quietly leave the gallery, going apart to think it over and then on the next day go back to the same picture, if it be a truly great one, and repeat the process.

Passing from the Uffizi to the Pitti Palace, the former with the older art and the latter with that of a later period, coming down to modern art, one gets an idea of how much mediaeval art was dominated by the religious impulse and of how that impulse as an inspiration to painters and sculptors dwindled and finally ceased altogether. One also understands the statement that art has had a more formative influence in religion and theology than literature has had; yes, that religious literature, even creeds and dogmas have been largely determined by the imagination of the artist and its execution in color and form. So long as the dominance of art continued the subjugation of people, religiously, to the authority of the priesthood, it was simple, but as this disappeared and in-

dependent thinking came this authority was weakened. With the entire disappearance of this dominance of art and the authority which it conferred upon the priest, the outward authority was lessened and the necessity for internal authority increased. In modern religious life, as we knew it in American Protestantism, there is no external authority and he who would be religious must find an internal monitor. As one observes the methods and manner of worship in the churches and cathedrals of some European countries he notes the prevalence of paintings, images, statuary and relics and beholds the deference, even reverence, given to them, he has a feeling that external authority is still upon the throne and that internal authority, Christ in the heart—"The Kingdom of Heaven Within"—is very little known. But when one remembers how poorly the internal authority functions among those who have broken away from external authority, this poor functioning being evidenced by the gross inequalities of the distribution of the good things of life in proportion to the contribution made to their production and in many other ways, one's feeling of superiority disappears and he feels humbled and humiliated.

THE INSPIRATION OF ARTISTS

Certain themes or incidents furnish the inspiration for many great paintings. The Madonna excels all others. Scenes from Christ's life, especially of his last days, come second and Old Testament scenes third. There are so many Madonnas that it has become necessary to distinguish them by some distinctive detail, often insignificant. Christ in The Garden has been the inspiration for both painting and sculpture, as have also other scenes of his life, crucifixion, resurrection and ascension. The Annunciation also has inspired many great paintings. In fact every scene of Christ's life from birth to Ascension were the inspiration of painters and sculptors until external authority began to lose its hold. Today, one who thinks modernly, when he sees these paintings, sculptures and images is influenced by them in proportion to their value as works of art of their age or history or as to the importance of the one who produced them.

It is, of course, impossible to write anything of value about Florence without saying something of the Cathedral and the churches. By The Cathedral, of course, one means The Duomo, the real name of which is "The Cathedral of St. Maria del Fiore" or, to give its English meaning, "St. Mary of The Flowers." As one comes to expect, after having seen

several of the truly great Cathedrals, The Duomo has an individuality all its own. Great Cathedrals are alike only in their form or plan. We were not greatly impressed by the Duomo the first visit we made, and find that such is common experience; but now after several visits at different times of the day, we admire it more and more. As one walks about, the spirit of the place penetrates and after a time he finds himself in love with it.

One whose vocabulary in artistic and architectural matters is impoverished needs only to mention the names of the great men who had to do with the construction of The Duomo to establish its true greatness. Such a galaxy of artistic stars! But then the construction of this great Cathedral covered more than two centuries on from 1298 when the ground for the erection was consecrated. And these were the two centuries of the zenith of Florence. One wonders why it was that the period of these great artists came as suddenly as a day dawns and departed as quickly as a tropical day ends, with no twilight at all.

Only a few of the special features of this Cathedral can be mentioned. The Campanile, built by Giotto, is one of the most graceful things in Europe. The bronze doors of the Baptistry (a round structure in front of The Duomo, built in the seventh century and originally the Cathedral) by Shiberts will hold one's attention and be the occasion for many visits to the Piazza Duomo. The Dome to the Duomo by Brunelleschi is still lacking a cornice.

A CITY OF CATHEDRALS

The Duomo, while by far the most imposing structure in Florence is, after all, but one among many of the great churches deserving of mention. There is the Church of The Annunziata, enclosing more priceless artistic production, sacred relics and costly articles than any other church in Florence. Here is where the chapel of The Virgin, containing the miraculous picture of Mary, is located. Then there is the Church of St. Croce where lie the bodies of Michelangelo, Machiavelli and Galileo as well as many others of the great Italy. St. Croce is called the Westminster of Italy. In the Piazza is the Statue of Dante. St. Marco is another of Florence's great churches in which are located the best works of Fra Angelico, whose paintings literally adorn the place, there being one of them in every cell in the Monastery in addition to the great ones in the church proper. Here Savonarola withdrew when the popular opinion turned against him and it was from this place that he was led to the place where he was burned in the Piazza Vecchio. And, of course, one must mention the church of St. Lorenzo, the one upon which the Medici family

lavished their love and wealth. But the story is too long. Here are the rich and marvelously beautiful tombs of the Medici and the Chapel of the Princes with all its richness, although still incomplete. Here also is the Sacristy of Michelangelo, austere, classic and revealing the solemn, even morose, greatness of this Master of masters.

Florence has had several days of festivities recently which, according to the papers, have been of much importance. These have been in connection with the visit of Il Duce Benito Mussolini, to the various centers of Tuscany. The Great Leader of Italy had not been in Florence for seven years, so that his presence was the occasion for much pageantry and ceremony. Ever since his revelation to the Italian people in 1922, Mussolini has grown in favor until it is not an exaggeration to say that he has the largest wholehearted following of any man in public life in the whole world. When the Italy of today is contrasted with that of pre-war and immediate post-war days the secret is seen. The spirit of today's Italy is set forth in words which are the key-notes of Mussolini's policy—"unity, discipline, sacrifice and hard work." There are the foundations upon which, from time immemorial all great edifices have been built and without which no enduring social structure can be reared. Those who knew Italy in the old days are loud in their praise of present conditions of order, cleanliness, promptness and prosperity.

Ever since the Fascist Revolution of 1922 revealed Signor Mussolini to the whole world, in one blinding flash, as a most outstanding personality, he has gone on to greater and greater achievements for his people and in doing so has displayed as unselfish and unseeking a spirit as has ever been manifested by any man in a place of such power throughout all history, so far as I know. One is impressed with a feeling that the people of Italy are solidly back of their leader as ever a people were behind the policies of the man who controlled their destinies. That they are prosperous and happy is manifested on every hand.

THE PRESENT POLICY OF ITALY

Returning for a moment to the matter of policy, it is interesting to learn that Italy proposes to become self-sufficient in every item possible. One very interesting way in which this affects the tourist is in the food served. To take one illustration: The artichoke seems to be one of the chief garden products of Italy. Now an artichoke may or may not be a joy to the hungry, but the Italian cooks seem to know an indefinite number of ways to "fix" artichokes and each seems more attractive than the former. A potato in the hands of an English cook becomes a tasteless, unpalatable thing,

but a Swiss or Italian cook can make a potato more delightful than a ripened peach. This sounds like exaggeration, but wait and see. Come back from a mountain climb in Switzerland to a dinner such as only a Swiss cook can prepare and then give your judgment of what I have here said about potatoes.

But the time of departure from Florence draws near. I cannot keep my mind from straying back to the period of her greatness, not only culturally and politically, but economically. For at one time Florence was the banking center of Europe. Eighty banks conducted the commercial operations, not of Florence only, but of all Europe. Two houses advanced to Edward III of England upward of three hundred thousand marks at a time when the mark contained more silver than fifty shillings of the present day, and when the value of silver was more than quadruple what it is today.

Descending to the commonplace, I am free to brand Florence as the "city of noises." More different sorts of noises may be heard from one's room, if it is upon a busy corner, than in any other city I have seen. The automobile horns, several varieties of them, keep up a continuous, persistent and, I may add, pestiferous bombardment of the aural apparatus. Motors of all description—both terrestrial and celestial, join in the din.

MINISTERIAL CONFERENCE AT CANE CREEK

It is quite a difficult task to report in words the Conference of Ministers and Workers of North Carolina Friends that was held at Cane Creek in Western Quarter, June 17 to 19, 1930. The Conference came this year to a historic place, it being the mother meeting of all Piedmont, Carolina. Not all of our ministers and workers were able to attend this Conference, but forty-seven registered for it, and several did not register who attended part of the time.

Our visiting speaker for the sessions of the conference was Max I. Reich of Philadelphia. He brought four addresses on the Portraits of Christ: (1) "The Christ of Primitive Evangelism;" (2) "The Christ of Church Edification;" (3) "The Christ of the Apocalypse;" (4) "The Christ of the Disciple Whom Jesus Loved." These addresses helped us see Christ as we had never seen him before,

and stirred our souls with a desire to live closer to Christ, love him, and do more for him.

Dr. Elbert Russell from Duke University, Durham, N. C., came for two addresses: (1) "Christianity and the Social Order;" (2) "The Right to Be Happy." In his first address he said that man was worth more than things, machines, and animals; that the human being is the most important thing in the world. In his second address he said that God intended for us to be happy, but too often we seek happiness in the pagan way and not the Christian way. Dr. Elwood and Inez Beebe Perisho told of their recent tour of the Holy Land and also of their visit to hear the Passion Play. Edgar T. Hole gave a very touching address on the subject of "The Church and Missions." He said that we should think of missions for God—and not home and foreign.

Ora Barker told how to make a success in the "Junior Church." Her address was very well received, and put ministers to thinking of their duty toward the children. Four addresses were given on the Minister: (1) "The Preacher as Prophet," by Samuel Haworth; (2) "As Pastor," by Milo S. Hinckle; (3) "As Expositor," by J. Waldo Woody; (4) "As Soul Winner," by Elizabeth Field Moon.

On Thursday afternoon, June 19, all the ministers and their families were directed to Lewis W. McFarland's country home for an outing. Here was spent a very pleasant time together in play and social enjoyment. He had prepared a large chicken stew, and this filled the inner man very well. To L. W. McFarland and the Cane Creek Friends the conference owes a debt for their kind hospitality. We could not have been treated more royally.

The devotions for the several sessions of the conference were led by Edward B. Harris, Elbert Newlin, James E. Bartlett, J. Norman Osborne, Clifton C. Pearson, Lela Lee Sills, and Reuben Payne. Zeno H. Dixon gave some history of "Early Friends" in this section: Murray C. Johnson an effective address on the "Preparation for the Minister;" Clara I. Cox an address on "Quaker Doctrine;" and Lewis W. McFarland told of "Yearly Meeting Concerns."

The officers of the Association for another year are: President, John C. Tri-vette; Vice-President, Clifton C. Pearson; Secretary-Treasurer, Lela Lee Sills; Music Director, Philip Moon. Program Committee: D. Virgil Pike, Samuel Haworth, Lewis W. McFarland, Clara I. Cox. It was decided to have a fixed date for the beginning of the conference in the future, so the second Tuesday in April was selected.

D. V. P.

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SUSANNA JANEWAY MARTIN

An Appreciation

Among those who moved out of the troublous times caused by slavery and the approaching war between the States, Charles Janeway and his family joined the group who made homes for themselves in the new Northwest. From Jefferson County, Tennessee, they moved to Jasper County, Iowa, where they struggled with the hardships and overcame the difficulties of pioneer life. Strict discipline was almost necessary if order was to be maintained in a family of twelve children and, besides, Charles Janeway had a profound sense of the value of industrious habits, right conduct, wholesome association and respect for others, and knew how to cultivate the virtues in his children.

In such home environment Susanna Janeway, one of the smaller children who came out of Tennessee, grew into girlhood and young womanhood. Little wonder that, through all the years, devotion to duty has been a fundamental quality of her character. But to do her duty she needed to improve herself. She became a pupil in Hazel Dell Academy, in the Henry Thorndyke Private School, and later a student in Penn College, where John and Mary C. Woody presided over the fortunes of the institution.

Meanwhile she had taught school. It was not an easy thing for a sixteen year old girl to face parental frowns when it seemed expedient to talk with the mother of a thieving boy. But the sense of duty gave her courage for the unpleasant task.

To those who knew her intimately this quiet, persistent courage was remarkable. She did not, like some, have a robust spirit, hardened by the rough experiences of life. On the contrary, her spiritual nature was delicate, sensitive. Yet such was her conviction of duty—and her faith—that she was courageously steadfast and loyal in trying circumstances as well as in the monotonous everyday. The quality of courage was noticeable in her endurance. For thirty years she lived below normal physical strength, for long periods bedfast or shut in. She did not complain of her lot. On the other hand sickness was not a dispensation of divine providence to be accepted with quiet resignation. The condition of physical weakness and suffering was a handicap to be gotten rid of, or to be overcome by active service. If she could not leave her bed, still through well-trained helpers she kept her mind and hands on the minute details of house-work. If she could not go to Sunday school, her class came to her bedside where they received instruction and counsel.

She loved life. No doubt for this reason, by her will-power and persistent

care, her days were lengthened beyond the threescore years and ten. And life was a constant opportunity for service. Wherever she lived, for shorter or longer time, on her own initiative or through the usual organizations of Christian activity, she was doing something to help some one else. In her own home she was given to hospitality. She was quick to discern the capacities of young people and ready to help them on the way of

Meeting Missionary Union, contributed largely to the development and expansion of that organization and was instrumental in promoting interest in the Jamaica mission and in helping to plan the work on that island.

It was only a continuation of her life-work when she moved away from home and friends and pleasant scenes of labor to enter upon service in Cuba. Her husband, Zenas L. Martin, had been ap-



ZENAS L. AND SUSIE J. MARTIN

self-development. It was out of her kitchen and by her encouragement that a German girl who could hardly speak English moved on to a college career and a master's degree from Columbia University. In the dead of winter a wandering Scandinavian boy came to her home. She took him in, clothed him and sent him to the grammar and high schools. He is now a Lutheran minister. She encouraged and aided a Cuban boy to attend the National University at Havana, where he did seven year's work in four, made his degree of doctor of laws, and now under thirty years of age is municipal judge in his own city and withal a fine specimen of Christian manhood. And there are others.

This zeal for the welfare of others had a divine quality. When she was twelve years old God spoke to her condition and she knew his voice and followed him in life and service. That life found expression in the effort to realize two social ideals—a Christian home and the kingdom of God on earth. She gave up her teaching and her own studies in college to become the wife of Zenas L. Martin and with him to establish a home on a farm in Hardin County, Iowa. A few years later they moved, with their little daughter, into the new railroad town of Hubbard. Here she began to take active part in the newly organized Friends meeting—as teacher in the Sunday school, leader in young people's activities, clerk of the monthly meeting, worker in the W. C. T. U. She was one of the first presidents of the Yearly

pointed agent of the American Friends Board of Foreign Missions, to locate their mission work in that Island and to superintend activities in the new field. After a little he established headquarters at Holguin where for more than twenty-five years their home has been hard by the Meetinghouse—a center of life and light for the community. By her unselfish interest in their physical and spiritual welfare she won the respect, admiration and love of the Cuban people who today call her their spiritual mother.

Three years ago she came back to the States for medical treatment and passed the remaining days of her life with her daughter, Evelyn M. Haworth, at Guilford College, North Carolina. Then her frail body, worn out by toil and sickness, was laid to rest on a beautiful May afternoon, near the sleeping forms of her teachers, John W. and Mary C. Woody, in the Guilford College cemetery, in very truth the "churchyard" of the old New Garden meetinghouse.

So to live is heaven:
To make undying music in the world,
Breathing a beauteous order, that controls

With growing sway the growing life of man.

—be to other souls

The cup of strength in some great agony
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!

S. L. H.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

RETURN FROM PALESTINE

Editor THE AMERICAN FRIEND:

Back again from the third expedition to Beth Shemesh, Palestine, and the best. We came on the 23rd of June to New York via Port Said and Naples. Mrs. Grant and I are picking up the threads. We expect to spend the summer at West Falmouth, Mass., and be at work at Haverford College in September. Our best discovery this spring was a fragment of pottery work with five lines of inscription in ink, dating from the Sixteenth Century B. C.

Writing in Palestine is sufficiently rare to cause a bit of a sensation and this fits into the development of handwriting between the Sinai inscriptions and the Byblos inscriptions of Ahiiram which makes the script important whether we ever read it all or not. We'll see!

Cordially,

ELIHU GRANT.

AGAIN IN VIRGINIA

Editor THE AMERICAN FRIEND:

The writer's knowledge of this group of Friends dates back to 1907, when under the spiritual direction of Allen Jay, he located there for service. It was known at that time as Virginia Half Year Meeting, the survival of the Virginia Yearly Meeting, which had been joined to Baltimore in 1844. In the year 1912, it was changed to a Quarterly Meeting and held at Bethel, Sedley, Somerton, and Corinth.

Having been away from that field for a number of years, we decided to again attend the Quarterly Meeting to be held at Sedley, Virginia, May 17 and 18. We left Leesburg, Ohio, early on the morning of the 13th, and began the long drive. The first place to attract attention as worthy of mention in this article, was Chillicothe, for it was near this town that the Gospel was first preached by ministers of the Society of Friends: Joseph Cloud of Cane Creek, North Carolina, and George Jackson of Tennessee. They made the religious journey on foot, and swam the Ohio River, thus becoming pioneers in the Northwest Territory. As we journey along the smooth highway, we are impressed with the thought "others have labored and we have entered into their labors," for with their twenty-five miles per day on foot, we were able to make 311 miles the first day out. Passing through Portsmouth, Ohio, one travels along the northern bank of the Ohio River, all the way to Huntington, where one crosses the river on a toll

bridge; and we reflected again, It must be easier than "swimming."

Route 60 out of Huntington runs all the way to Richmond, Virginia, and is easily followed because of its plain markings. The scenery is varied from the grandeur of the mountains, to the beauty of the winding streams; the smoke of the great coke ovens and the noise of the great industrial centers. One passes through the famous White Sulphur Springs, the most noted resort of the South; also Lexington, the seat of Washington Lee University, and the last resting place of Generals Lee and Jackson. Fifteen miles farther brings us to the Natural Bridge, a sight we had longed for since childhood, and the wonder of it had not diminished because of the long wait.

We reached Green Bay, Virginia, the first outpost of Quakerism, on the second night. It is here that Mabel Raiford Wilson, a former resident of Corinth Meeting, and her husband live. True to Quaker influence, the cause of peace is being advanced in this section. Her husband, R. B. Wilson, is a member of the Disciples of Christ and will be moderator in their next Virginia Conference. He has already engaged Fredrick J. Libby to give an address on the subject of Peace on that occasion.

It was an easy drive from this place to the Corinth community, and after visiting some Friends families here, we passed on to Quarterly Meeting. The meeting on Ministry and Oversight was held at 11 o'clock on Saturday. This meeting is noted for its close affiliation with its young people and the large number of them who attend its sessions and are interested in the things discussed. The questions before the meeting were: Why have such a body? What has it done in the way of spiritual oversight? and, What can it do? In the general discussion, good reason was shown for its existence, by what had been accomplished, and by greater possibilities before. A bountiful dinner was served by the Sedley Friends and the social hour was one of profit and keen enjoyment, for it was a good opportunity to make contacts with many former Friends.

The Quarterly Meeting was held in the afternoon, and there were good representative delegations from all the meetings. Again, the younger generation predominated in the gathering, and the two clerks who served were young students in Corinth Academy when we first knew them. We were impressed with

the loyalty of the younger generation for the work of the church. Sedley, Bethel, and Somerton have been without any outside help in pastoral care for some time, but all the meetings are being kept up by the faithful service of the resident membership. We noted, with satisfaction, that the mantle of many who have passed on had evidently fallen upon their children.

Encouraging reports were given of all the meetings. Richmond Friends, now worshipping in their new building, are making good progress under the spiritual leadership of J. Hoge Ricks, and others. Somerton has enlarged its meetinghouse, affording added facilities for Bible school work. Many young people have come into the meeting, and helpful spiritual leadership is being developed by Howard Byrd and Edward F. Raiford. Brighter prospects are ahead for this meeting than there have been for a quarter of a century. Bethel Meeting, which began in the home of John and Deborah Pretlow, is now a strong meeting, having an addition to the meetinghouse, erected during the stay of Nathan Pickett, that serves as a community center, and under the direction of Exum White is helping the community. The spiritual leadership of Frances M. Pretlow in this meeting is very helpful.

Sedley meeting has been very much depleted in numbers, owing to the closing down of industry that formerly employed many people. One can but admire the tenacity with which the remaining Friends hold on and, by faith and works, keep their meeting going. Corinth Meeting has converted the dormitory of what was once Corinth Academy, into a community center, and under the efficient leadership of Jesse Stanfield and wife is bringing new material into that meeting to replace the work of those who have passed on, or moved away.

Thus we could mark much progress in the Quarterly Meeting during the years since we were members of it, and our hearts were made to rejoice. It was not our intention to write a detailed account of all the sessions; so we leave the Young Friends meeting on Saturday night, and all the Sunday sessions to be reported by some one in that field.

ALONZO E. CLOUD.

Leesburg, Ohio.

A MESSAGE OF LOVE

Editor THE AMERICAN FRIEND:

I beg leave to send a little message which very forcibly impressed me while I lay in weakness and pain from which I have now very nearly recovered. I send you greeting in the name of our Heavenly Father who so loved us that he gave his only begotten son that we might not perish but have everlasting life, and in the name of Jesus Christ our

only Savior. He hath prepared for us rest (Matt. 11:28-30) and offers a sure retreat of safety (Psa. 23). He hath prepared for us food and drink (Isa. 55:1-4), and an armor of defense in battle (Eph. 6:10-18). Here is an armor freely offered, by the proper use of which no soldier of the Lord ever has fallen or ever will fall in battle. But no one dare turn back, for the Captain has said: "He that putteth his hand to the plow and looketh back is not fit for the kingdom."

The unseen riches (I. Cor. 2:9, 10) are a future inheritance beyond value (1 Peter 1:3-5).

"May the God of Peace that brought again from the dead our Lord Jesus; the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Hebrews 13:20, 21).

MICAJAH HENLEY.

Dublin, Indiana.

MINISTERS' AND WORKERS' CONFERENCE

The Wilmington Yearly Meeting semi-annual Ministers' and Workers' Conference was held, June 17, at the Caesars Creek Church, located near New Burlington, Ohio. The morning devotional period was conducted by Mary Antram, pastor of the Caesars Creek Church. The subject was based on the thought, "As they went," bringing out the fact that life's most important work is done amid the everyday activities which sometimes seem small.

Russell Rees spoke on the subject, "What the Pastor Expects from His Congregation." His points were (1) Cooperation; (2) Toleration; (3) Remuneration; (4) Deep Consecration. Ethel Wall followed with "What the Congregation Expects of a Pastor." The points brought out were, (1) Attractive Personality; (2) Sociability; (3) a Living Experience with God; (4) a Prayer; (5) a Constructive Leader; (6) a Doctor of Spirits; (7) Able to discover the talents of the congregation; (8) He must Praise the Youth and Please the Adults.

Harry Leasure brought a message on the subject, "The Spiritual Development of the Church Member." He stressed the need of spiritual food for the development of spiritual lives; and deplored the fact that so many minds are pre-occupied with movies, jazz, and cheap literature.

Mark Boyd of Westfield, Indiana, was present and substituted in the afternoon devotional period for Ruth Stowe. He brought to our minds the forgetfulness of the butler whom Joseph has befriended and urged that we be not forgetful of the One who had so befriended

us. His subject was "The Sin of Thoughtlessness."

A debate, resolved "That Present-Day Church Methods Are Inadequate," was discussed by Mary H. Terrell, affirmative, and Ruth B. Murray, negative. The affirmative suggested many new ways of presenting the Gospel which would appeal to the younger generation. Among the suggestions were pageants, moving pictures and similar features. The negative stressed the fact that the preaching of the Gospel in the custom of the past was essentially the Biblical method. She said the old methods are all right, but the trouble is we are not working hard enough at the job.

Merrill Coffin, pastor of the Friends Meeting at Springfield, Ohio, was the guest speaker. He brought an effective message in song entitled, "Just One Touch," and also in a sermon, using for a subject "The Holy Ghost Church." He said some of the requirements of such a church were that the minister and the congregation should be filled with the Holy Spirit. Steadfastness was exalted, for Jesus and the Word frown on doubt. The speaker also emphasized the necessity and blessing of proportionate giving, and suggested a revival of the old Quaker custom of families calling on one another for prayer.

Joseph Ballard, president; Iola McKay, vice-president; Helen Wood, secretary, were elected officers for the coming year. Ethel S. McCoy was the retiring president.

UNUSUAL COMMENCEMENT AT NEBRASKA CENTRAL

The recent Commencement activities of Nebraska Central College at Central City, Nebraska, contributed to one of the most delightful occasions of its kind that has yet been enjoyed. The various programs were largely attended by people of the city and community and by a larger number of alumni and former students than in previous years.

The special activities of the Commencement season opened with a delightful re-

cital program presented by the Department of Expression. The following afternoon the annual College Picnic was held at Riverside Park, near Central City. The Baccalaureate service was held on Sunday evening, June 1st. This was a union service, the various churches of the city co-operating in it. The message was brought by Harold Cooper, student pastor of Doane College and minister of the Congregational Church at Crete, Nebraska, who has also been serving as president of the Nebraska Peace Society and has been active in various State-wide movements. He chose as the subject of his Baccalaureate sermon, "Pulling Things Out of the Unknown," in which he made a very strong appeal to his listeners to search more deeply within the realms of the spiritual, the intellectual, the social and the material universe and to discover truths yet unknown to the average person.

Commencement Day, June 2nd, brought lovely Nebraska weather. At 4 o'clock on the attractive College campus was held the annual June Festival, participated in by more than forty of the college girls and by a number of the children of the community.

The Commencement exercises were held in the evening and were largely attended. The address was given by Ben M. Cherrington, Executive Secretary of the Foundation for the Advancement of the Social Sciences at the University of Denver, Denver, Colorado. He chose as his subject, "Your World," in which he showed that it was a plastic, changing world with abundant opportunities for making worth-while contributions to the welfare of mankind. Mr. Cherrington, who is deeply interested in the cause of world peace, made an earnest plea that his listeners should choose the tools of life rather than of death.

Tuesday, June 3rd, was observed most pleasantly as Alumni and Old Students' Day. The first event of the day was the College Alumni breakfast, attended by a larger number of the Alumni than usual. The Academy Alumni and Old Students' Association banquet was held in the evening and was a most delightful occasion. The outstanding event of the day was the reunion of students who had been enrolled at Nebraska Central College when the school was under its first administration, that of the Methodist Church, forty-five years ago. About seventy men and women from various sections of Nebraska and from distant states met together for their first reunion on the old familiar campus after more than forty years. It was a very precious and happy occasion for all who gathered. Fred A. Marsh, the father of Elizabeth Marsh, '24, was one of the members of the local committee who was active in arranging for this reunion.

FAR PEOPLES

By Grace Darling Phillips

Why not make your summer project the development of racial understanding and a feeling of world friendship? All who are in charge of planning summer programs for young people's groups, missionary societies, etc., will find a wealth of original suggestions here. Stories, songs, poetry, games, ideas for dress and refreshments are given for eight different countries. Price \$2.00.

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QUAKERDOM • AT • LARGE

Esther Sayers, Edith Webb and Florence Hoerner represented the Young Women's Christian Association of Earlham College last week at the summer camp, Lake Geneva, Wisconsin.

* * * *

Zenas L. Martin is returning to Cuba to take up the pleasures of service that will be reorganized under new relations. He feels that he cannot leave these people without at least his presence with them. After the death of his wife, he has been at the home of his daughter at Guilford College, North Carolina.

* * * *

Walter C. Woodward, writing from Hotel Webster, New York City, the evening of June 24, just prior to sailing for Europe, says the Sherwood Eddy clan is gathering some interesting people. With him in a hotel suite were a Universalist preacher and newspaper writer, a Dayton, Ohio, newspaper editor, and John R. Ewers, a pastor of Pittsburgh, Pennsylvania.

* * * *

The printed report of the Joint Deputation sent to China and Japan last winter by the Friends Service Council of England and the American Friends Service Committee is now available. It gives briefly an account of the purpose of the trip, and the experiences, impressions and findings of the five English and two American Friends who shared it. Some extracts from this report have already been printed, but the Service Committee will gladly send the pamphlet to any Friend who desires it.

* * * *

Howard Leigh, who was graduated from Earlham College in 1918, has become an artist of international reputation and has spent the past ten years in Europe with occasional visits to this country. He maintains studios in both New York and Paris, and has been in New York since last November to execute several portrait commissions. During July he will be in Richmond and will arrange for sittings for portraits of Dr. William Cullen Dennis, president of Earlham College, and of Dr. Allen D. Hole, professor of Geology.

* * * *

The brief extracts which *The Times* (London) is publishing of the Gladstone papers include this interesting bit from a letter of John Bright in 1869, which gives a sidelight on the position of this leading Quaker of the nineteenth century on the matter of dress for social occasions: "I was about to write to say that I should come to dine with you on the 15th," wrote Bright to Gladstone,

"but I discovered the words in the corner of the card of invitation which have puzzled me and made me hesitate. The fact is that I have no 'Full dress' or 'Court dress,' and the more I think about it the less disposed am I to have any. I told you my difficulty on that unhappy evening—it does not diminish. I have never put on any 'livery' and I think I never shall. I dare say you will think me childish, and perhaps I am so, but the sentiment of a lifetime is not easily to be abandoned. It is not pleasant to do anything which lessens one's self-respect. I thank you for your invitation none the less."

* * * *

Clyde A. and Ernestine Milner, deans of men and women at Earlham College the past year, before leaving Richmond last week for Guilford College, North Carolina, where they will teach next fall, were given a farewell ovation at their regular meeting by the Virginia Asher Council of Business Women, and a presentation as a token of esteem and of appreciation for their good help on programs on many occasions. Professor Milner was very popular as a speaker before this Council and frequently responded to their invitation to address their gatherings.

* * * *

A Friend from the Pacific Coast sent a poem she had clipped from a card expressing the wish that it might appear sometime in *THE AMERICAN FRIEND*. It appeared in the issue of June 19 anonymously under the title "Flowers in Spring," as the author's name was not known. Now a Friend from the Atlantic Coast expresses regret that the author's name was omitted from this favorite bit of verse and hastens to inform us that although "Anon" has been credited with some very good verses, this is from Mary Howitt's book, "Birds and Flowers," still cherished among childhood treasures. We are glad to give the proper credit which other readers may appreciate also.

* * * *

At the Syria and Palestine Yearly Meeting, one morning was spent in discussing the prospect for a Friends Hostel at Beirut, Syria. Ram Allah has twenty students at the American University there, and the schools at Ras-el-Metn and Brummana are constantly sending up fresh students. Dr. Najeeb Saad, one of the leading Beirut Friends, is anxious to have a hostel which bears the impress of Friends principles and gives a spiritual uplift to their boys who go to the University. There is now no social life, no center where meetings for wor-

ship can be held for the sixteen or more Friends living in the city. The Hostel would undoubtedly be self-supporting, but donations for initial expenses would be welcomed from sympathizing Friends.

* * * *

At a recent meeting of Friends at San Diego, California, there was a discussion of habits of speech. The old Friendly custom of using both the first and last name of each person was heartily approved. It was felt that, because lodge members have largely adopted the custom of calling members "brother" and "sister" that these names were not so appropriate among Christians. The use of "thee" and "thou" in the right situation was encouraged, says the *Pacific Friend*.

* * * *

In Whittier College dining hall, on the evening of June 13, the All-Friends Alumni Association gave a banquet in honor of Absalom and Florabel Rosenberger. The menu card was unique as a folder within which were portraits of the guests of honor and on the back the program. Addresses were given by Albert W. Macy, Edwin McGrew, Milo Hunt, Esek H. Perry and Mabel S. Roberts, interspersed with a vocal quartet and a string trio, having a bearing on the life and work of Dr. and Mrs. Rosenberger, and to which at the close they gave fitting responses. J. J. Jessup is president and Mary Mendenhall is secretary of the Association.

NEWS OF OUR MEETINGS

Joy Ridderhof expects to leave Los Angeles, California, in September for her work with the Friends mission in Honduras, Central America, where she hopes to garner her portion in the Lord's harvest field. The prayers and kind wishes of many friends will follow her. Ruth Reynolds is home at Los Angeles from studies in the State University at Berkeley. She brought a friend with her and both are with her parents, Mr. and Mrs. Addison Reynolds, at Redondo Beach. Virginia White, also, is home from Columbia, South Carolina, where she has been in a Bible school. The C. E. is planning a mountain party in the near future to one of the nearby resorts. Laurence Burke is the director of social activities.

* * * *

The Friends Meeting at Webster, Indiana, on the evening of June 22, enjoyed an illustrated lecture by Dr. Allen D. Hole, professor of Geology at Earlham College, on the beauty of Yellowstone Park. The screen was placed on the

outside of the meetinghouse and benches on the lawn. Irvin Stegall presided and led in the song service, and William J. Sayers also from Richmond, offered prayer. The vivid description of Nature's beauties not available to the general tourist due to the hazards of the geysers provided a splendid program. On August 17, which will mark two years since the reopening of the meeting, an all-day program will be given, the speaker to be Charles E. Hiatt of Winchester. The average attendance at Bible school is 44, being two more than last year. Irvin Stegall is present each Sunday, alternating morning and evening. The Ever-Ready Class, which is the Young Married People's Class, organized two years ago, is sponsoring the Sunday evening programs.

* * * *

Arthur Ford of Marion College spoke very acceptably Sunday morning, June 22, at the Friends Meeting, Amboy, Indiana. In the evening, Aaron Napier of Newcastle and about forty Christian Endeavorers and friends gave a good program of songs and solos, and a very beautiful pageant entitled "Heaven," which was appreciated by a large audience. After the program the company was invited to the basement of the church where refreshments were served and a social time enjoyed.

* * * *

Wichita Quarterly Meeting was held at Rose Hill, Kansas, June 13-15. Carl Byrd, pastor at Alva, Okla., spoke on Stewardship on Friday night and gave a message also on Saturday morning, confirming faith in God and encouraging all in their efforts to build the kingdom of God. Glenn Reese, pastor at South Wichita, spoke Sunday morning, and Mary S. Harvey, pastor at Bridgeport Meeting, gave a talk to the Christian Endeavorers in the afternoon. Friends University and Bridgeport Meetings are conducting Daily Vacation Bible Schools. Roxie Reeve is superintendent at Bridgeport. Seven people were received recently as members at Bridgeport Meeting.

* * * *

For several months the Sunday school at New Burlington, Ohio, has had an auto race contest among the classes, attendance and new members, making the points in the race. The young men's class won and they were served a lunch by the school, May 23. Merrill Coffin, pastor at Springfield, Ohio, and his wife were invited and gave a splendid song service. On the evening of June 8, the Children's Day exercises consisted in a drill by the Primary classes, special songs, and a pageant by the elder students, which was well carried out and showed careful training by those having the program in charge.

The services at Elk Valley Friends Church, Nebraska, have been well attended this summer and Friends have faith and hope that this will increase. Many of the young people are now home from teaching and from college. The home of Mr. and Mrs. Bert Benton was the scene of a pretty home wedding, June 10, when their daughter Ruth was married to John H. Ferguson of Columbus, Nebraska. The bride and groom left for Canada, where they attended a Friends conference. Ruth Ferguson will be greatly missed, as she has been the pianist for several years. The scene of another pretty home wedding was at the home of Loren Tilton, June 25, when the daughter Margaret was married to Dale Ferguson of Central City, Nebraska. Several in the community who had been sick are able to be around again.

FRIENDSWOOD NEWS ITEMS

A very successful two weeks' Vacation Bible School has been held with an average daily attendance of about thirty-five children. Thirty-seven participated in the closing exercises, Sunday evening, June 17, which consisted of concert recitations of different chapters of the Bible by the various classes, drills in Bible history, and the pantomimed presentation of several Bible stories as they were read—interspersed with the songs they had learned.

The handwork of the children was displayed; the total cash expenditures being only \$1.80, although we hope to have more funds for the school next summer, for which we are already planning, and for which the children unanimously voted. Its success this year was largely due to the faithfulness of the teachers, Zue S. Bales, Margaret Glines, Donna Elderkim, and Viola Pearson, who with the pastor labored unceasingly to make the work pleasurable and profitable.

We are glad to announce that Luther Dillon, whose work with us as pastor has been much appreciated, will remain for another year.

It was with a deep sense of personal loss that the message of the death of Ralph Jackson was received, as he was our loved pastor for three years, and his parents lived here for about fifteen years.

Hannah Day Beales is here from Louisiana, for the summer at least, and has placed her church membership in our meeting.

Pearl Alice Hole is making an extended visit in Indiana, and will visit Friends work in Tennessee on her return trip.

HONEY CREEK FRIENDS

Honey Creek Meeting in Iowa had rather a remarkable "Church Night" in June. These open nights occur on prayer meeting night following Monthly Meeting. They are presided over by Sunday

school classes, Missionary Society, C. E. and other organizations, in rotation. On account of rain and almost impassable roads the last two meetings were withdrawn. It was the Young Married People's class whose turn it was to have charge and as they had made preparations before there was some doubt as to who should be on duty and their program was badly mutilated.

The teacher in charge threw open the meeting for volunteers and one and another responded with an apt quotation, a story, a poem or whatever they had retained from youth. The young people threw in bits of humor (as did many older ones) and cheering was the order of the day. Three different ones gave the history of hymns that were pathetic or thrilling and the songs were called for. One was not in the book, so the piano could not accompany, and another was struck up as soon as the history was told without being called. We were in a regulation prayer meeting with testimonies to personal experience, so natural and unstrained was the outburst of full hearts and unloosed tongues.

On dismissal, committees and C. E. met to look after business as usual. It was remarked by several that the social hour with the "covered dish" luncheon as well as the happy informal time in the auditorium was the very best we've ever had.

Honey Creek Meeting recently received into active membership ten young people—four by request and six transferred from the Associate to the Active list. The C. E. gospel teams are enjoying their opportunities in taking charge of church services at home and away.

MINISTERS AND WORKERS OF WESTERN Y. M.

The Ministers' and Workers' Conference of Western Yearly Meeting met in annual session at Plainfield, Indiana, May 13-15, 1930. Although the attendance was unusually small the Conference was one of special interest and blessing to all who were privileged to attend. Homer G. Biddlecum, Conference President, presided over all sessions and Orval H. Cox led the singing. Each session was opened with a period of devotion, in which all were brought into a sense of the presence of God.

The Conference sermon was given by Ira C. Dawes, who spoke on the Revaluation of Christian Service. Arthur B. Chilson of Wichita, Kansas, conducted four Bible hours in which he set forth Jesus Christ equal to all needs and situations of the past, present and future. He used as the basis of these messages Hebrews 13:8, "Jesus Christ the same yesterday, today and forever." On Wednesday night he gave a missionary sermon which stirred all to a larger ap-

Twenty-First Annual Young Friends General Conference

Earlham College, Richmond, Indiana

July 28-August 5

Eight days of fellowship, worship, discussion and recreation shared by Young Friends from all parts of America, with primary attention being given to the problems of youth of High School age. To be a self-directing Conference, with no rigidly pre-arranged daily schedule. Older Friends who will be present to help when needed include:

SAMUEL L. HAWORTH
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Every Monthly Meeting should send at least one representative of high school age
Room and board for the full time, \$10.00
Registration fee, \$2.50

[Registration fee should be sent at once to Elizabeth Marsh, 101 South Eighth Street, Richmond, from whom further information can be secured]

preciation of the transforming power of the gospel in the hearts of men.

Subjects dealing with various phases of church work were presented, followed by prolonged periods of open discussion which were felt to be a positive benefit in unifying our minds concerning the great tasks of the church.

Meals were served by the ladies of the church in Plainfield.

QUAKER HAVEN CONFERENCE OF YOUNG FRIENDS

The annual Indiana Yearly Meeting of Young Friends Conference is to be held again this year at Quaker Haven on Dewart Lake, July 9 to 13. The theme is "Finding the Trail of Life," and a fine group of leaders has been secured to direct the thought of the conference. David W. Day, Chairman of the Young Friends Committee of Western Yearly Meeting and associate pastor at First Friends Church, Indianapolis, is to be Camp Director, and Murray S. Kenworthy, former regional secretary of the American Friends Service Committee, will give the morning talks around which the conference will develop. William and Mary Smith of Spiceland are to be Camp Host and Hostess, respectively, and will also lead discussion groups. Isabel Hartsuck of Oakwood School, Poughkeepsie, New York, will act as Dean of

Girls. Philemon Phillips and Lemoine Overman, both of Amboy, will serve as Director of Music and Director of Recreation, respectively.

The conference will open at 5:45 p. m., Wednesday, July 9. Vespers the first evening will be led by Claude James, pastor of Friends Church, Farmland. This will be followed by camp set-up during the regular campfire and fellowship hour. Each morning Murray Kenworthy will give a talk following out the central theme and then the campers will separate into small group conferences for careful discussion of the subject matter just presented. A pep assembly will complete the regular morning program.

In the afternoon there will be the interest groups, of which each camper selects one. David Day will have charge of the Young Friends Activities group. Murray Kenworthy will lead one group in the discussion of Quakerism. Mildred Kearns of Indianapolis will lead the Social Life group and Olive Shambaugh of Wabash will work with those interested especially in Creative Dramatics. These interest groups form a very important part of the Quaker Haven program and those attending the conference will be sure to find them of unusual value. The latter part of the afternoon will be occupied by swimming, boating, and other recreations.

After supper is the evening vesper hour and following it a special address. E. T. Albertson, Secretary of the Indiana Council of Religious Education, will give this address on Saturday evening. Harry Reece, pastor of Friends Church, West Milton, Ohio, and Frederick Carter, pastor of Friends Church, Winchester, Indiana, will speak on the other evenings. The campfire and fellowship hour closes the day.

Quaker Haven is located fourteen miles northeast of Warsaw, Indiana, on Dewart Lake, the second largest lake in the state. The conference is intended primarily for young Friends of upper high school and college age. The registration fee is \$2.00 and board and lodging for four days amount to \$4.00, making the total cost of the conference period the reasonable rate of \$6.00.

The 150 young Friends who attended the conference last year can testify to the influence of their time together at Quaker Haven. If you wish to make an investment which will repay itself a hundred fold, invest in four days at Quaker Haven, July 9-13.

MARY M. PARKER

Mary M. Parker, aged 85 years, passed from this life June 14, 1930, at the home of her daughter, Mrs. G. S. Patterson, La Monte, Missouri, after a lingering

illness with heart trouble. Born near Fountain City, Indiana, February 27, 1845, she was the daughter of Francis W. and Rebecca Thomas.

She was united in marriage to Eli G. Parker in 1865 and to them four children were born, all of whom survive: Mrs. E. M. Houser, Indianapolis, Ind.; Mrs. C. B. Alsworth, Olean, N. Y.; J. V. Parker of Ontario, California; and Mrs. Patterson, with whom she made her home since the death of her husband, August 1, 1904.

An acknowledged minister of the Friends Church of which she remained a member all her life, she was actively engaged in pastoral work with her husband until his death, when she was compelled to retire on account of failing health. She always took a deep interest in all Christian work and was a faithful member of the Women's Bible Class and of the Women's Missionary Society of the La Monte M. E. Church. Her friends were numbered by those who knew and loved her for her gentle spirit and kindly disposition. In her life were to be found spiritual strength and beauty and her memory is sweet to all who were privileged to know her.

The funeral services were held from the Methodist Church, June 16, Rev. Lawrence Orr, the pastor, officiating. Interment was made in Blackwater Chapel cemetery beside her husband.

BIRTHS

JOHNSON—To Levi and Catharine Johnson, Fowler, Kansas, June 14, 1930, a daughter, Alice Lucille.

WRIGHT—To John and Carrie Wright, Fowler, Kansas, June 8, 1930, a son, John Ivan.

MARRIAGES

BENTON-SOLT—At the Friends Meetinghouse, Central City, Nebraska, June 1, 1930, Lillian A. Solt of Central City and Merl J. Benton of Waterbury, Nebraska. O. W. Carrell, minister.

BLATTMAN-TURNBY—At the home of the bride's parents, Central City, Nebraska, June 15, 1930, Violette M. Turnby and George L. Blattman of Denver, Colorado. O. W. Carrell, minister.

COPELAND-BAILEY—At the home of the bride's parents, Richmond, Indiana, June 22, 1930, Freda Bailey and Joseph J. Copeland, son of Albert L. Copeland of

Paoli, Indiana. Albert L. Copeland, minister. Both are graduates of Earlham College and will reside in New York City.

FERGUSON-BENTON—At the home of the bride's parents, near Waterbury, Nebraska, June 10, 1930, Ruth A. Benton and John H. Ferguson of Columbus, Nebraska. O. W. Carrell, minister.

HAWORTH-ARCHABALD—At Newberg, Oregon, during the month of December, 1929, Elda Archabald and Alfred Haworth.

KNAPP-NELSON—At the home of President and Mrs. Carrell, Central City, Nebraska, June 1, 1930, Dorothy M. Nelson and Ray H. Knapp, both of North Loup, Nebraska. O. W. Carrell, minister.

MACIVER-HALE—On the lawn at the home of the bride's uncle and aunt, Mr. and Mrs. J. L. Van Blaricom, Newberg, Oregon, June 17, 1930, Rose Ellen Hale and Ion R. MacIver.

MCDOWELL-HADLEY—At Friends Parsonage, Marshalltown, Iowa, June 14, 1930, Mildred Hadley, daughter of R. J. and Estella Kenworthy Hadley, of Grinnell, Iowa, and Arthur O. McDowell, Charles O. Whitely, minister. They will reside at Grinnell.

NUSZBAUM-HAWORTH—In Gladstone, Oregon, May 18, 1930, Orpha B. Haworth and Henry Nuszbaum.

PETERSON-DENMAN—At the home of President and Mrs. Carrell, Central City, Nebraska, June 4, 1930, Edna R. Denman of Alda, Nebraska, and William T. Peterson of Burwell, Nebraska. O. W. Carrell, minister.

TERRELL-MORRISON—At Los Angeles, Calif., June 4, 1930, Sibyl F. Morrison and Alfred Terrell.

THOMPSON-DUNLAP—On April 29, 1930, Rose Dunlap and Lee Thompson, both of Newberg, Oregon.

DEATHS

HOSKINS—At his home in Richland, Iowa, May 30, 1930, Pleasant Hoskins, son of James and Patsy Hoskins, aged 75 years. An honored member for many years of Richland-Woolson Monthly Meeting, he was serving the Quarterly Meeting as Evangelistic Superintendent, the Yearly Meeting as a member of the Permanent Board and his local meeting as a Trustee and an Elder. Funeral services were conducted at Richland Meetinghouse by the pastor, Richard L. Wiles.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15; and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Mano. Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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